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CEDARS OF LEBANON, OLDEST GROVE,

Some say, as old as Abraham; people of the country reverently call them "the cedars of the Lord." They occupy a ten-acre lot.

The type of "Syria Number" was already locked up when, Nov. 16, the Board of Foreign Missions received with a shock of surprise and sorrow the following

CABLEGRAM:

"Sawtell died sixteenth, typhoid."

This means that Rev. Chase Cranford Sawtell who, with his wife, went to Taiku, Korea, two years ago, finished his course November 16, at twenty-eight years of age. May the Lord comfort and sustain Mrs. Sawtell!

When Mr. Sawtell made his offer for missionary service, he applied to the Board to go to South America, and gave as his reason: "Lots of work, great need." He was accepted upon testimonials of the highest character and, with his consent, was appointed to Korea. He was six feet tall and very vigorous, although he had an attack of typhoid fever six years ago. Tekamah, Nebraska, was his birthplace and Omaha his Seminary. He married Miss Katharine M. McClung, who had taken the training of a nurse in the General Hospital at Omaha. She is left with a little daughter fifteen months old. Her parents reside at Primrose, Nebr., and Mr. Sawtell's father, H. C. Sawtell, lives in Danville, Iowa, so this death will be mourned by a wide circle in two States. Swiftly following as it does the death of Mrs. Adams, Taiku Station is in great affliction and Korea Mission mourns the so early loss of one of its late recruits. The Church at home sympathizes with them all.

"Until the shadows from this earth are cast,
Until He gathers in His sheaves at last,
Until the twilight gloom is overpast,
Good night.

"Until the Easter glory lights the skies,
Until the dead in Jesus shall arise,
And He shall come, but not in lowly guise,
Good-night.

"Only 'Good-night,' belovéd, not 'Farewell,'
A little while, and all His saints shall dwell
In hallowed union indivisible.
Good-night."

WOMAN'S WORK

Vol. XXIV. JANUARY, 1909. No. 1.

THE death of Rev. R. H. Sidebotham, a man of vigorous mind and splendid physical life, and only thirty-four years old, is like a bolt from a clear sky. He was an active, successful missionary from the day he reached Korea in 1899. He has been aiding the Korea propaganda while on furlough. His wife, his son six years old, and a little daughter are deeply bereaved; his father, also, Rev. Wm. Sidebotham of Lake City, Mich. To them and to his associates in Korea Mission, much sympathy from the Church at home.

THE relation between the Church in New Rochelle, N. Y., and Mr. Sidebotham, their representative on the field, was ideally loyal and close. Pastor and missionary exchanged letters every month. Upon receiving the shocking telegram, Rev. Robt. G. McGregor went to Michigan to attend the funeral, carrying with him a generous gift from his people to the wife who shared in missionary service with her husband.

AND yet another, before the year's end. As these pages are made up, the death of Grace Venable Berst is announced by cable. Before going to China in 1905, Miss Venable was an enthusiastic worker on the staff of Brown Memorial Church, Baltimore—"she had six mission study classes in a season"—and her missionary spirit gained expansion under the experience of life in Hunan. Upon her marriage to W. L. Berst, M.D., September, 1907, she left Siangtan for Changteh Station, where she died. Mrs. Venable went to China with her daughter, and there, far inland, the cold waves of loneliness now rise around her and Dr. Berst. This life, so dear to them, also touched a wide circle and many hearts will long give thanks that they knew such a consecrated Christian.

ALLUSION was made last month to the instituting of a daily prayer-meeting, thirteen years ago, in the Assembly Room of the Board of Foreign Missions. This note is for the purpose of reminding all traveling Presbyterians, of all ages, in all parts of the country, that this is *their* meeting, when they are in New York, and is held at 12:30 every day, except Saturday. Come, and you will be glad you came.

IT is a proud day for America when a distinguished envoy is sent over here from China to thank our Government for a generous and friendly act towards the Chinese people. The spirit in which the Remission Act passed by Congress was received by the Imperial Government of China, and the affluent Oriental courtesy of its response, which arranges that the released money shall be spent in educating Chinese young men in America, are sufficient to justify Christian missions in China. This international event is one of the most happifying of the year 1908. A complete account of it, including the text of the diplomatic notes exchanged between the two countries, was published in *The Outlook* of Nov. 14.

BY the Remission Act, above ten million dollars are deducted from the indemnity bond demanded from China after the Boxer horrors, our Government having found that the demand had been excessive by so much. Since a leading London missionary magazine has referred to this action as "returning money" to China and has pronounced it "a grave mistake" not to dictate to the Chinese what they should do with the money, it may be worth while to say here that: (1) No money is handed back to China; the indemnity is paid gradually and the difference will be that, year by year, China will have to raise only about half as much payment on its bond as if the Act had not been passed; (2) If the magazine had waited for results, it would have seen for itself that China needed no dictation as to the use of its money. We wish that the nations of Europe, whose claims were equally excessive, would follow the example set by this country, seeing that in this case it is worthy.

REMEMBER Hannah More. She subscribed £5 towards a font of Arabic type, which French and English Christians presented to the American Mission Press on the island of Malta, about 1830. When the Malta Press was transferred, the Armenian fonts were sent to Smyrna and the Arabic to Beirût. There were, at the time, six printing presses in the Turkish Empire, all operated by Jews and Roman Catholics and all free of censorship and taxation.

WHEN Rev. and Mrs. A. G. Welbon return to Korea they will open a new Station at Won Ju, three days' journey by chair to the east of Seoul, provided funds can be secured. This section is the most mountainous, the pack-horse trails are the most dangerous, and the people the most isolated in the country. Think of living twelve days' journey from your physician!

TWO ordained men and a doctor are ready to go and open this new Station, but they must have equipment. The first residence for Won Ju, and the land on which to build it, have been provided for by the generosity of Mr. D. B. Gamble of Cincinnati. A hospital at Won Ju will be the only one for more than a half million of suffering humanity.

A LETTER from Dr. Vanneman of Persia reports a sad story of war. In one of the general attacks upon Tabriz, last September, three thousand Sunni (orthodox Moslem) Kurds were engaged on the side of the reactionary party, and they fought so furiously as to push hard their opponents, but in the end were defeated. These Kurds had come down from the northwest corner of Persia. Wounded captives among them were slain by soldiers of the constitutional party, in retaliation for the villages near Tabriz which, with the women and children in them, the Kurds had cruelly burned.

WHEN the party for the constitution got the upper hand at Tabriz, Oct. 12, they looted several wealthy houses that belonged to military leaders on the other side and to bankers who had financed their doings but, "with commendable restraint," Dr. Wilson writes, "they stopped at that point, and gave out that all other houses were to be spared and any one caught looting would be shot." Two days afterward, food supplies began to be brought into the city by caravan loads; "bazaars were opening and the people once more wore smiling faces."

HERE we have it—how they shop in Hainan. Mrs. Kelly wrote Sept. 27: "Can you realize what it means to do all one's shopping by mail even to a foreign needle, a common pin and one's milk, butter and flour? If we do not think a long way ahead it places us in a sorry predicament once in a while. Just now we are out of flour, consequently breadless. Hongkong is exorbitant in prices, so we buy all our groceries in San Francisco. One needs only to live in an interior Station to realize how far behind the times China is in the commercial world." Missionaries at scores of Stations do their shopping in the same tedious way.

AT Christmas time, last year, governernment examinations were on in the girls' school at Saharanpur, India. Miss Kerr mentions that, a few days previous, one of their little girls, eleven years old, was married and, according to custom, taken for a month to her father-in-law's home in another city. There she cried continually, refused to eat and begged to go back to school. She tired out her father-in-law with her fussing and, the day before the government inspector arrived at the school, she appeared in her wedding finery and all smiles, passed her examinations well, and for some time after was left undisturbed.

SILLIMAN Institute, at Dumaguete, Negros, P. I., has rounded its seventh year. Enrollment has increased from fifteen to three-hundred-and-seventy-nine. Materials are on hand for an addition to the main building. Thirty students are looking forward to the ministry. *Silliman Truth* prints the following list of merchants in the town, who contributed prizes for an athletic contest on the campus, in August:

Ong Guizo	Musical Clock
Cang Yuco	Five pesos
Uy Matiao	Large Alarm Clock
Kong Chong & Co.	Five pesos
Kioan Hung Yuen.	Five pesos
Chino Jose	Five pesos
Vincente Dn. Vy.	Six Neckties
Walter M. Baugh.	Hat
T. S. Dodd	1 box Toilet Soap
Henry Fleischer...	½ doz. fine Socks

"Now the laborer's task is o'er;
Now the battle-day is past;
Now upon the further shore
Lands the voyager at last.
Father, in Thy gracious keeping,
Leave me now Thy servant sleeping."

Missionaries Taken Home in 1908

Mrs. James S. Gale, Korea, March 29.
Mrs. Frederick H. Hope, Africa, May 1.
Mrs. Edwin C. Lobenstine, China, June 5.
Mrs. Ernestine Calderwood, India, June 29.
Mrs. John Wherry, China, Aug. 25.
Rev. Calvin Mateer, D.D., China, Sept. 28.
Rev. Richard H. Sidebotham, Korea, Dec. 4.
Mrs. William L. Berst, China, Dec. 11.

The Mohammedan World, 1909

Turkish Empire.—The aim of the Pan-Islamic movement has been to strengthen the interests of Islam all over the world and to extend the faith; the railroad to Mecca was projected in order that Moslems in all lands might easily make the great pilgrimage. The Sultan was chief promoter of this Pan movement and its head, political and spiritual, with the title of Khalif. Since last July, Pan-Islam is a burst bubble. There is no room for a constitutional ruler under Islam. The missionary approach to Moslems in the Empire has gained in every way from recent events, but it must be remembered that religious liberty for Moslems has not been declared, and the Young Turk party probably dares not ask for it yet.

Persia.—The constitutional party triumphed over the reactionaries at Tabriz, after nearly one hundred days of civil war. Consequently, the scattered Moslem boys came flocking back to mission school. From Teheran, Rev. S. M. Jordan wrote, Oct. 27: "School opened Sept. 16 with the largest enrollment in its history. Now, there are about 225 in attendance; a number have been kept away by the month of Ramazan. I do not suppose we shall be able to accommodate all who apply for admission.

Rev. J. N. Wright wrote from Tabriz, Sept. 29: "About one-third of our Sunday morning congregation is now made up of Moslems. They generally fill one row of pews from back seats to the front, and give fine attention. Often we have two large classes of them in Sunday-school. One, a teacher for years in Moslem schools, is an interesting inquirer. He has written three Turkish hymns of a good order and thoroughly evangelical." English missionaries at Ispahan declare: "Doors are widely open."

India.—So far, the Mohammedan population in British India stands firm for Government, in opposition to agitation by men of other religions. After the Hindu leader of a riot in Bombay was deported, last summer, "the most influential and cultured Mohammedan" in the country, Aga Khan, addressed a letter to the Deccan League of which he is president, in which he said: "British rule is an absolute necessity. I put it to you that it is the duty of all true Indian patriots to make that rule strong."* Ideas which Islam stigmatizes as rationalistic (for example, the right to study science), strongly pervade Moslem circles in India. This fact affords a connecting link between Islam and Christian schools and hospitals. The missionary has a free hand in British India, and, wherever he frankly faces Islam, a few converts are steadily won to the gospel of Christ.

Africa.—Here is a field where the struggle is on. Missionary dervishes, proud of Islam, are boldly, and in a self-sacrificing spirit, making conquests for the false prophet over all North Africa. The Lord Bishop of Salisbury in a sermon in Salisbury Cathedral, England, proposed that the thank-offering of the Pan-Anglican Congress and Lambeth Conference be spread out upon the Hausaland, Uganda, and The Universities, Missions; *because*, "by occupying those three strategic positions, Islam can best be kept at bay and its progress thrown back."† What was said in *Christus Liberator* becomes clearer every year: "The twentieth century will see the final conflict between Islam and Christianity." More of Christ's friends are needed in Africa.

* C. M. S. *Review*, Nov., p. 702.
† *Ibid*, Aug., 1908, p. 488.

In Arabia, Palestine, Egypt, East Soudan, Mediterranean Africa, Malaysia, and Baluchistan, there are missions to Mohammedans. Study *The Nearer and Farther East* and learn in what lands there are none.

Among Moslems in Galilee

[This account was written from Safed, twelve days before the proclamation of the Constitution at Constantinople.—EDITOR.]

The first three weeks after my return from America, my time was chiefly given to visitors, most of whom were Moslems, though there were also Jews and Christians. I have taken up the school, women's meetings and visiting again, and it seems sometimes as if I had not been away at all. I find here among Moslems a most friendly spirit. I can speak with perfect freedom to both men and women on religious subjects. During these past few weeks not once have I had serious opposition. The truth we teach is known. Where, a few years ago, women who believed what was taught were afraid to speak openly to each other, now they are not afraid. I have more than one hundred Moslem girls coming to school. It would gratify you greatly to hear them repeat Scripture passages and answer all the questions in "Christian Teaching," a book for children, prepared in two grades at the American Press, Beirût. I am going to many Moslem homes where I have Bible reading, exposition of the words and prayer. On Tuesday I had forty Moslem women at my home, and the subject was: "Forgiveness of Sins" and "The Blood of the Lamb."

We have wide open doors and more than we can do. Government oppression, heavy taxes, poverty, more freedom of speech and emigration to America, all are working together to make these people think. There are a number of them here who would come out and confess themselves Christians, if it were not for the government. We are praying for religious liberty in Turkey and that it may come soon. I expect to visit a number of Moslem villages in September. Bigotry is fast breaking down among them in North Galilee.

While in Genoa and Rome, I heard that the thousands of Italians coming back to Italy from America are doing more than anything else to break up the power of the Pope and priests, and that many of the people are asking for evangelical teaching. All the maids, nurses and attendants of the children of the King and Queen of Italy are Waldenses, chosen for their faithfulness and piety.

My teachers here were faithful during my absence and our God and Protector cared for the school and the children.

Mary T. Maxwell Ford.

What Filipino Emilia Did at Ambo

I went to Ambo. As I came to the chapel from a neighboring village, late Sunday afternoon, I found it filled with men, women and children. One of our girls, in school last year, was teaching them. She is only fifteen years old, but a very bright child and a fine little personal worker. There are many children at Ambo and, as Emilia had nothing in particular to do during vacation, I suggested that she teach them two or three hours a week.

Two months later I received a letter from her. She said she had been too busy to write until, that afternoon, she persuaded another girl to teach her class so that she might write the letter. For six weeks she had been holding a Bible class every day from 8 to 11 A. M. and from 3 to 5 P. M. More than fifty children were in attendance. She taught them hymns, catechism, one of the gospels, Old Testament stories and a set of lessons for children, that I had prepared. She closed her school with an examination, two weeks before the public school opened so as to give the children a little vacation. In addition to the school for children, she taught the women once a week. Is it not worth while to give a year's work in school to have one girl voluntarily do a thing like that?

Emilia is a natural, happy little girl, jolly and full of fun. She has an excellent voice, and a music teacher here in Manila says she will make a good singer

and a good music teacher, so we are trying to give her special training. Hers is the best report I have had from any of the girls, but several others have been teaching women's or children's classes every week, besides their Sunday-schools. Each girl like Emilia can do far more effective work in her own town than I could, because of her knowledge of the language and the people.

Clyde Bartholomew.

Progress of Siamese Women in Thirty Years

We arrived in Siam October, 1875. Our first home was at the Samray compound in Bangkok and our first task was that of acquiring the Siamese language. Near us lived a Christian family of six. The mother, one of the first Christian women in the country, had been taught by Mrs. Matoon of precious memory, who also brought her to America and she remained here about two years. She gained a good command of the English language and you may imagine my joy over meeting a woman who could talk with me in my mother tongue. She became helpful to me in many ways, and was very useful in the church. Mrs. Matoon had taught her to play the organ and, on leaving Siam, gave her own organ to her pupil. This family were singers.

The mother was the first professional nurse in Siam. In this capacity she served faithfully, not only in missionary homes but in many European families, and was also welcome as nurse in the palaces of princes. Although now almost seventy years of age, several of the princes still think they cannot do without her, especially when the little ones come into their homes; they say to her, "We do not expect you to work, but we do want your presence and advice."

This woman is an exception to the rule. She represents a large outlay of personal training on the part of faithful missionaries of long ago, and her superior opportunities placed her in the most advanced position held by any Siamese woman whom I knew in 1875. Her daughters were educated in our mission school, and her granddaughter has come to America with us, at her own charges, to prepare herself for pioneer kindergarten teaching in Siam.

I will name some changes which we have witnessed in thirty-three years:

(1.) *Improvement in Homes.*—There were a number of good Christian women whom I early learned to love very much. Most of them have gone to the better world. Many of their daughters, however, are in homes of their own, and these homes are decidedly cleaner, better furnished, more homelike than those of surrounding families. These parents are anxious to see their children brought up in school and church. We often see dining-tables in these homes, comfortable chairs, bedsteads, musical instruments, book-cases and books, and the sewing machine is kept busy. They have a beautiful hospitality and are most cordial in receiving guests. I well remember when it was not easy to invite the women to our homes, especially to meals, because it was so embarrassing to them. Now many of them, whether as hostess or guest, show refined ease in their manners. Itinerating down the coast, I am often consulted as to how the women may do better housekeeping.

One of the greatest hindrances to true home life is polygamy; but we have seen even this evil modified. We hope and expect greater things in the future.

(2.) *Position of the Wife Elevated.*—In Siam, women used to be spoken of by their husbands as, "Masters of the kitchen," or "Mothers of the children." One would never see a wife alongside of her husband. He always walked ahead of her, the wife carrying the burdens behind. I remember, shortly after reaching the country, Mr. Dunlap and myself were out on the lawn at home for a walk and I had his arm. In the evening, I was reproved by being told that it was not right for me to walk in that manner with my husband, for it was contrary to Siamese custom. I quite resented this and my reply was: "We are here to show these people Christian ways of living. The sooner we can lead husband and wife together in life's journey the better."

It is my pleasure to write that, now, we see husbands and wives walking together, and riding in the same carriage, or automobile. The Siamese gentleman now takes pleasure in introducing you

to his wife. And we never see them with a long line of slaves following, as we used to.

It was then possible for the husband to sell into slavery not only his children but his wife, in order that he might have money with which to gamble. Now no one can own a slave in Siam. Then, woman was the slave of man in every respect. She had no rights that she could call her own. If she displeased her lord, it was his prerogative to beat* her into servile submission. The crying of abused women was often heard in the land. We rejoice that this form of cruelty has now been prohibited and the wife is protected by law.

PRISONERS AND WARDEN, ALL LAOS WOMEN

of Chieng Mai jail. Modern amelioration of prison conditions for women places them in separate quarters and in charge of a woman. One indirect result of Missions in Siam. Photographed by Dr. Briggs.

(3.) *Gain in Modesty.*—Women have been influenced to dress more modestly and to practice habits of industry in their homes. Formerly, but few women wore dress waists; they had simply a sash thrown over their bare shoulders and very many wore not even that. Now, we seldom see women anywhere without the waist; even away in the interior they often ask me for patterns and want me to show them how to make the garments. In Bangkok we see them wearing those of the latest fashion, beautiful and costly.

(4.) *General Respect for Woman Increased.*—When the King of Siam, whom we all admire for the many reforms he has introduced, made his first tour in Europe, he left the Queen as Regent in his absence. She won the admiration of the people. Before this, we had often heard Siamese men make sneering remarks about England being "ruled by a woman." Now, we hear them speak of "noble Queen Victoria and her prosperous reign."

The Siamese formerly had a proverb which was in every man's mouth, "Woman is a buffalo, only man is human." The Siamese Minister of Education, in a speech at the closing exercises of the Harriet M. House School, once said: "Through the influence of your school and teaching of the American missionary women, we have thrown that old proverb away and our government is founding schools for the education of girls."

(5.) *Progress in Education.*—Then, but a small proportion of the women could read, and I well remember how mothers opposed having their daughters educated. It was difficult, even by paying rewards, to persuade them to send girls to school. Now we meet many women, even in interior districts, who not only can read but desire to have their children educated and are willing to pay the cost. When we are touring in the far interior, mothers often come to beg me to start schools for their daughters. The late Mrs. McFarland, who labored thirty-six years for the highest good of Siamese women, nobly pioneered educational work for girls, training of teachers, and establishing industrial departments.

The Wang Lang or Harriet M. House School, as we now call it, has been one of the greatest factors in the progress of women in Siam. It has furnished many teachers, and several of them have founded schools and made them self-supporting. Most of these teachers are Christians and, whether in Government schools or private schools, they are faith-

* He whipped her with a broom or a sandal; either weapon was considered disgraceful.

ful for the right. Only out of Harriet House School could the Ladies' Club have been developed. It indicates how the standard of thought and aspiration has been lifted up during three score years.

My first work in Siam was teaching little girls in my home, and this effort was a feeder to Wang Lang. One of the pupils we brought to America at the time of our first furlough, and after her schooling in this country, she returned. She is zealous and untiring in work for her own people. She is constantly among them, kindly received and loved by all. She stands for high ideals in Christian life, with both high and low class people. She has given to the Church in Siam some of its sweetest hymns and, in order to present an ideal of Christian womanhood, she is translating the "Life of Queen Victoria." Maa Tuan, mother of the lamented Boon Itt, was one of the earliest Christians to labor for the better condition of women in her native land. She taught in the Royal Palace.

General intelligence has increased among Siamese women. Their views of life are much broader and their sphere has been enlarged since I first made their acquaintance.

(6.) *Christian Progress.*—In religion, the women of Siam are the faithful. When preaching is held on sacred days in Buddhist temples, we see attentive audiences of women; few men, often none. The women are most faithful in merit-making, trying to work out their own salvation. In itinerating, I find them much more intelligent about Christianity and more approachable than when we started out many years ago.

The Christian women manifest commendable interest in the welfare of the Church. They are liberal in their gifts to support Christian work. A good proportion engage in Sabbath-school work and some have contributed stories in print for the children. Some are regular contributors on religious topics and others to the mission magazine, *Day Break.* Some are "King's Daughters" and through this society do practical Christian work. At the last Annual Conference of Christian Workers, women came from all the Stations in Siam. More than half the members were women. They manifested the spirit of prayer in a wonderful manner and took active part in services and in discussions. Some who had gone astray for a time were brought to the feet of Jesus, weeping. Many were led to a fuller consecration to the Master's service.

American missionaries were the forerunners in the uplift of woman in Siam. Let us still be faithful in giving her the helping hand. The prayers of good women of America are still needed for her. There is no grander or more precious work than that of giving the good old gospel truth to those who know it not.

Emma W. Dunlap.
(*Mrs. Eugene P.*)

MRS. SAMUEL G. MCFARLAND
(*née* Jane Hays) labored in Siam 1860-1896

Mrs. McFarland was a notable missionary and a woman of talent and charm. She died in Washington City, June 10, 1908, in her eighty-fourth year, and is buried beside her husband at Washington, Pa. Their monument is inscribed: "Erected by Siamese friends as a token of affection and esteem." The position and Christian influence of the parents is now represented in Siam by their son, George McFarland, M.D.

Mrs. Wallace Radcliffe writes: "Mrs. McFarland was a benediction in word and look. Until her increasing frailty prevented she was always present at our Women's meetings and led us in many a pleading prayer. Full of burning love for Siam, she left the house for the last time to attend our Presbyterial prayer-meeting in May. With tears of joy she told of the revival in Siam and the recent conversion of some for whom she and her husband had labored so long ago. Only those who saw her in the sweet intimacy of her home life with her daughter could know her rare humor and that wonderful smile that fell on 'Mary.' Tall and slender and white, she seemed to me always like a swaying lily." . . .

Revival Services in Mexico

One of the missionaries in Tampico conceived the idea of having a prayer-meeting in San Luis Potosi, of as many missionaries and Mexicans as could go. It commenced Oct. 13 and lasted eight days. They called it the *Apocento Alto*, —Upper Room. They had a glorious time. Old enemies became reconciled and there was an unusual manifestation of God's Spirit. They prayed for a revival in Mexico.

On their way home, ten of them stopped here at Aguas Calientes for one day and night. We dismissed school, went to church at 9 A. M., and had a service of three hours. I have never been in one more spiritual. There was no order of service or programme. Scripture reading, prayer and song followed one another as the Spirit moved. There were many praying at once, all weeping. When an opportunity was given to "go up," *all* our Roman Catholic pupils walked up and fell upon their knees. Almost all the church members did the same. One man passing heard the singing, came in and begged to be instructed and prayed with. He had never been in the church before. The girls were much moved upon, not one escaped. We are so happy over this blessing!

In the afternoon we had another service of two hours, devoted to Bible study. At night a service similar to that in the forenoon. Ten or twelve men were at the altar and half as many women. The visitors left that night, but our schoolgirls are still writing home about the services. The Catholic girls wrote with much freedom of the power of the gospel and the work of the Spirit. They had never seen or heard of such things. Soon they will go home for a three months' vacation; they will carry the message, and we must pray that they hold out. I believe that most of them will.

Sixteen joined the church and were baptized Sunday night.

November, 1908. *Mary Turner.*

A Workroom at Old Gabun*

At two o'clock of an afternoon, at Baraka Station, the twenty-nine little girls will be in the work house. The sweet wind from the sea will be rushing in between the upright bamboo poles of the walls, and shafts of yellow daylight will be falling on the brown clay floor. There will be the sound of the tide in Gabun Estuary, from down the hill and across the meadows. On three long tables, that Mr. Hickman made of broken boxes, the work will be spread out; on the first, clean linen—washed out under the eaves, dried and brought in to be mended; at the middle table there will be ironing, and sewing beyond.

Sara, the matron, presides over the mending—in her blue dress, brown feet thrust into slippers—filling her end of the room with the comfort of her presence, her true goodness, her kindness, and that something which tempts one in weak moments to weep on her shoulder. Ma Sara is not very firm; every culprit has a chance with her. Amyorogule directs at the ironing board. She is wife of the school teacher—Ma Sara's daughter-in-law—and mistress of the laundry. In lavender dress, her rose-colored handkerchief set in a still fold above her forehead, her black hair in braids that fall stiff and close down the sides of her slight young face, she has to perfection the grace of her tribe and a charm very subtle, very suggestive, like the charm of angularity in Egyptian drawings.

The sewing table is beside the platform. Part of the platform is enclosed as a store room, with whitewashed walls and the door painted a delicious vivid green. There is a green box seat on the platform, and above this the window opens to the mango trees, the fall of hill and meadows, the line of houses by the sand, the estuary, and Parrot Island far away, a purple stain on the silver water. Mrs. Ford sits by the window directing the sewing. This is a tame phrase for the passion of her performance. She is calling up Industrial Work out of the empty places. Like Wotan, she holds mysterious counsels with the earth, and is wise about fibre plants. But to-day she oversees the making of many-colored coats out of patches—for our friends

* Formerly spelled Gaboon.

send us patches—and miracles are here: little particolored chemises out of patches, small cloths and big ones—all that end of the room is bright with patch work. Out of the brilliant cotton stuffs to be had in this country, the little girls make dresses and coats with pockets. Mrs. Ford hopes that we may find a market for certain typical Gabun work—red and white appliqué, and spreads in violent combinations, of red, white, blue and yellow, dear to the heart of the Mpongwe, says Ma Sara—from the beginning. Of late, the designs are finer than formerly; and this is progress on the West Coast.

BULU BABIES AT EBOLEWO'O.
Photographed by Miss Mackenzie.

Awôre comes in with white linen in her round, brown arms. She and Twengosono are perhaps fifteen and are permitted to keep their hair when the younger girls are clipped. They are no longer children, already they move with the excessive grace of the Gabonnaise. They have a great pride of appearance. I never saw either of them disordered; and to see the slim Twengosono—who is a mulatto—in her scant pink dress, the shadowy coils of her hair dark above the oval of her face, is to smile and sigh. There are perhaps six mulattoes, and others, I suppose, who have forgotten strains of white blood; for this is an old settlement. We live on the forest edge but we are not a forest people; we are "The Wise Ones," wise for generations with the knowledge of good and evil.

As I write, the children fold away clean linen and sewing; it is four o'clock. They will plant in their garden or cut the quick growing grasses until sunset. Then will come the evening meal cooked and served by those of their number who are "cooks" for this week. There will be for supper broiled dried fish and cakes of cassava, the inevitable "kank" of this world. The little cooks will place their nondescript plates and marmalade jars that serve for water—too bad that you cannot know how grand this is. The little girls will sit on benches by the tables; they will ask a blessing, all murmuring together words that I do not yet understand. By now it will be dark, with the sudden darkness that leaps out of the east on the equator. Lanterns burn above the feast; the girls laugh and talk and squabble. Presently each will spread her mat on the floor of the sleeping room, each will wrap her in a cotton cloth, and so lying down will sleep.

Mrs. Ford will lie down, too, but first must be thinking—if only she could produce fibre! Or, will there be a chance to sell baby clothes at mission meetings if the girls make them? And many other exciting speculations she entertains. If it be a Saturday she will think, I suppose, that her twenty-nine little girls, most of whom are no more than ten years old, have washed for the household; have cooked for themselves and for some thirty boys; have sewed for themselves and for sale; have dug and planted; have thanked God for what they have eaten, and now lie safe asleep under a decent shelter in the midst of many dark and terrible things. She must think of those other girls who have gone out in former times to establish permanent families and come sometimes to see her, whom they call mother, with their own children in their arms. Yes, and she must think, too, of others who went out and may not come back for shame. She thinks of those with tears and prepares for them a place of repentance, for they do often have such need.

Here is an end of my letter and nothing about reading and writing which

the girls also practice. But Mrs. Ford's industrial work is a domination. I have been too wrought upon to write of anything else, and somehow I think too, that to earn the kank one eats is more tremendous and more adventurous than to read or write a recipe.

Jean Kenyon Mackenzie.

Services in a Valparaiso Wagon Shop

On Thursday nights we have gospel meetings in the chapel on Cerro Carretas, one of the many hills in Valparaiso, and in a wagon shop in Pasaje Quillota. We hold morning Sunday-schools in both these places and a third in the *Escuela Popular*, our day school with its nearly three hundred pupils. The regular church Sunday-school is held in the afternoon, with an attendance up to two hundred and forty; it is even a more important service here than at home.

One of our great difficulties is finding places in which to preach. Since the earthquake, there are not houses enough for the Chilean people. On account of high rents, they live in such cramped quarters that few can offer a room for a cottage meeting. So, when one member suggested clearing a space in his cart factory for the purpose, we gladly accepted. It is a busy place. Sometimes when there is a rush of work, the machines are going until the clock strikes eight; then all work stops, the electric lights are shifted to the side where benches have been arranged, a table is brought out with Bible and hymn-book, the little organ is set up, the workmen quietly take their seats and the service begins. It is not an up-to-date factory; only an iron roof, no walls. If it were on the street we could soon have a crowd, but it is in the *patio* of a big house. Even so, it has done a good work.

The place is also a general hotel for horses and carts; therefore, when we arrive on Sunday morning, there is no noise of machinery but other queer sounds are heard. Cows are at the door, waiting to be milked and, as you pick your way among horses and carts with wheels higher than your head, you meet geese, chickens, turkeys, cats, dogs—yes, even a pet eagle joins the crowd. This is the service my little daughter most enjoys and she has named it *La Escuela de los pavos*, the turkeys' Sunday-school. Such is the interest of the owner that he never fails to clear the space and arrange the benches in his crowded workshop and to send for the organ for each service. He has raised money for a little organ for themselves, which I am hoping may be brought out in the fall.

(*Mrs. C. M.*) *Jessie Spining.*

The Leper Home, Tokyo

1. A TRAVELER'S IMPRESSION.

One of the most gratifying experiences of a journey around the world, a few years ago, was my visit to this "Garden of Comfort," as the Japanese name signifies. In the middle of a warm June Sunday, Dr. Thompson sent us very comfortably out to the Leper Home, with his old horse and carriage and a Japanese driver. It is located in open country in the outskirts of Tokyo, and the grounds cover several acres laid out in gardens and groves of trees. We entered through a pretty gateway, passed the Superintendent's neat Japanese house and went at once to the chapel with its separate entrance for lepers. There was to be a Communion service that afternoon.

Inside, the chapel was a cozy room, attractive in its simplicity and a cleanliness that was purity itself. A vase of bright flowers stood on the table and, at the back of the platform, rather out of sight, was a basin containing a carbolized solution in which the usher washed his hands several times. From our seats on the platform, we saw about forty lepers file in quietly to their rows of benches. To be sure, some eyes could not open, one man could not close his lips, some movements were painfully suggestive; yet they were a happy-looking set of people.

The preacher was one of the Tokyo pastors, and the atmosphere of the prayers and the whole service affected me as tender and reverent, beyond that of any service which I attended in Japanese churches. The very number that Jesus

once healed, ten lepers, united with the church that day. Seven of them were men. Where hands were wanting, Mr. Otsuka gently dropped the bread and wine into the mouth. One of the hymns sung carried a refrain, "Though all the world forsake me, yet Christ will still be near." Taking the Lord's Supper there, I felt the force of the word "sanctuary" more keenly than ever in my life before. This was a holy refuge for fatally afflicted bodies and for the spirits of men. We were guarded round by a wall of heavenly love and sympathy.

The same tokens of humane care marked the separate buildings for men and women, and their flower gardens were the charm of the place. All who could tend them had their own gay flower-beds. The man I most distinctly remember had been an officer in the navy—if I am not mistaken—and he was frankly pleased by our compliments for his exquisitely kept garden.

I saw many lepers in different countries, but nowhere were they so neat; nowhere were the awful ravages of disease so gracefully concealed by soft-toned draperies, as at the Tokyo Home. In India, I saw a few lepers with the look of Christian resignation, and even joy, on their faces; but most of them had terribly rough manners and looked as if they were at war with all creation. Of the houses for lepers which I saw in India,* scarcely one was better than a shed, and not one was clean or had a pretty thing like a flower-bed, in sight. Lepers appeared to be treated there as hopeless outcasts; in Tokyo they were gathered in sanctuary and they heard human voices cheering their footsteps on the last short stage of their journey to the Home above.

These facts are a great credit to all the management of the Tokyo Home, including our Miss Youngman and Mrs. McCauley, and, second to none, the devoted Superintendent. He is a man of noble birth and a Presbyterian. Mr. and Mrs. Otsuka have spent themselves in the Leper Home ever since it was opened about fourteen years ago. *E. C. P.*

* To my regret, I could not visit Sabathu, where a large asylum is in charge of Marcus B. Carleton, M.D.

2. Beginnings of the Leper Home.

A member of Mr. Wada's church in Tokyo, Miss Tsushima, had been led to Christ by one of the Bible women who assisted me, and Tsushima became a leper. In the fall of 1890, I received a letter from her saying she had been turned out of the hospital at Koyama,

MR. AND MRS. OTSUKA, TOKYO
Superintendent of the Leper Home and his wife, a mother to the afflicted. Photographs kindly sent by Mrs. McCauley.

one morning before breakfast, because she would not be re-baptized and join the Roman Catholic Church, and she now intended coming to Tokyo, to me. Alarmed at this news, I immediately made inquiries about getting her into some leper hospital in Tokyo. Having succeeded, I wrote her to go directly there, enclosing money to pay her fare on the cars. If I had been willing myself to keep her, neither the Mission nor the Government would have allowed her to stay even one night in the foreign concession.

Judge my surprise, three days after just at dusk, to have her announced. I went to the door and said: "Why, Tsushima, why did you not go directly to the hospital? I will send some one with you but I cannot ask you to come in."

"Oh, never mind," she said; "I know

you love me and it doesn't matter whether I see your face or not."

This was too much for me; I conquered myself and urged her to come into the hall and placed a chair for her, thinking I might afterwards wash it with carbolic acid. I called the evangelist, Mr. Kikuchy, the Bible woman and others, and right there in the hall we had a prayer-meeting. I gave the woman a Bible and told her she need not think herself useless, for she could read it to other lepers in the hospital and teach them about the Saviour. She went away very happy.

After five days I received a note from the hospital: "Come and take Tsushima away immediately." What had she done? "Nothing, but you must take her away." We then got her into a hospital connected with a medical college. She was obliged to promise her body to them for dissection, in order to get in. She was put into a room with seven other patients, having consumption and various diseases, and there she stayed some time. When the doctors found she would not die, they sent word to take her away.

We had looked for this and, over a year before, Rev. Geo. Pierson and myself had asked the Mission to recommend establishing a leper home. The Mission, as a whole, did not think well to recommend this, but Mr. and Mrs. Holcomb from India being present at the meeting, told me they knew Mr. Bailey, Superintendent of the "Mission to Lepers in India and the East," and they would write to him. I did not ask them to write, for I really did not want the work. It was more than disagreeable to me. However, I knew it ought to be done and I felt that either the Lord would make me willing to do it or raise up somebody else.

In a short time a letter came from Mr. Bailey asking how much was needed for the building, for teachers and support of the lepers. I looked about to see who was to take charge of this work, saying always, "No, Lord, you do not want me to do it. I have eight little orphans to care for, and the two kinds of work cannot go together." A year passed; then came another letter saying: "Did you not get my letter? Will you undertake the work?" Several months elapsed before I was ready to reply. At last the burden became so great that, one night about twelve o'clock, I arose and continued in prayer until three o'clock, saying, "Lord, if I am to do this work make me willing." And I was made willing to go right into the Home to care for lepers, if my Lord should call for this. The *Kozensha* (Benevolent Society) agreed to take the work if the Mission would allow me to help them. No objection being made, I accepted and wrote to Mr. Bailey at Edinburgh. Immediately he sent us two hundred pounds, and we set about procuring land. It was a most difficult undertaking. We would no sooner settle upon a locality than objection would arise in all directions. At last we thought we had found just the place, on the seashore, away from everybody; but the fishermen opposed us! The god of the sea would be angry at the foul water from our Home. At length a man who was in financial distress offered us a part of his land. There was a small house on it available, and the leper woman was brought there. We were not allowed to place her in any conveyance, so a litter was made, and the Superintendent, Dr. Otsuka, walked all the way beside it, fifteen miles. When our woman got into her little house, she exclaimed, "Oh! this is heaven, here I can stay." And she stayed two years, a happy, contented woman; then the Lord called her and she went joyfully home.

We built the men's Home first, because more men in Japan have leprosy than women. Later, quarters for women were provided and the chapel built. We call it a Home, not hospital, for we expect only to help and comfort, not to cure lepers. They are told this when they apply for entrance, but sometimes they get uneasy and want to try to be cured. There is no compulsion used to keep them; anyone may leave at any time.

Kate M. Youngman.

The above was written some time since. Last year there were over fifty lepers in the Home, and Government asked permission to put up temporary quarters on the grounds to accommodate fifty more until their contemplated new hospital should be completed; this is to have rooms for 400 patients. Miss Youngman reports the baptism of a young girl and six adults. She says: "Our faithful Superintendent with his good wife still remain at their post; it is wonderful what unity and love exist among the inmates of the Home."

How They Whine

[Extracts from letters not intended for print.—EDITOR.]

Mrs. Pinney, Benito, Africa.—Mrs. Cunningham and I often say that our work is a series of interruptions, and so it seems a good deal of the time, but if that is what the Lord wants I shall not complain, and I am willing to be interrupted for three years if that is what I am here for.

The four of us live in the big house as one family, and we like the arrangement very much. Mrs. C. and I take turn about, weekly, managing the housekeeping. Just now, our provision order from England is very late and the tins of meat and vegetables look few and lonesome on the shelves. I am surprised how many good things there are to eat here. We have three fine substitutes for potatoes—yams, bread-fruit and makaba. We use plantains and bananas as vegetables, either fried or roasted. The Fang bring ngonde seeds, they look just like squash seeds; our cook grinds the kernels, seasons with native peppers and salt, rolls in a banana leaf and roasts. It makes a substitute for meat. We all have good appetites and keep well and happy on the food we have. My Christmas box from home, sent in October, is still (February) on the way. Father said in his last letter if it didn't get here in time for Christmas it might arrive for the Fourth of July.

Miss London, Tokyo, Japan.—I have had my hands full with teaching, studying, dormitory work, and enjoyed it immensely. These girls are dear and it certainly is a privilege to do something for them. Sometimes when I look at them and realize what it is going to mean in this country, if the future mothers are really strong Christian women, wielding a strong influence for Christ in their homes and through their children, I feel as if nothing could be too much trouble to do for them.

Miss Bruner, Petchaburee, Siam.—It seems perfectly wonderful to me that I never miss or long for the pleasures that used to make up my life, or that other girls are enjoying at my age. That I can be so perfectly happy and contented and filled with peace is through no merit of my own—God is simply fulfilling His promise in Phil. iv : 19. I would not be anywhere else in the world but in Siam.

Miss Emma Morris, Dehra, India.—It seems sad to be able to tell you nothing of my dear old Jagraon. I still claim it as my own, but shall in time claim the whole Mission. My heart is being scattered,* bit by bit, here and there and everywhere, but like the chrysanthemum roots, it seems to grow by division.

Mrs. Adams, Batanga, Africa.—Four months ago we returned from America. Three weeks after landing, our baby girl had a serious illness, and we feared we should have to part with her. But our Father spared her to us; she is quite well and a constant joy. After her recovery Mr. Adams was ill. A few weeks ago I was stricken with black water fever, on account of which I am now taking a health trip on the steamer. While this sounds rather discouraging, ought we not rather to offer thanksgiving that our lives have been spared and that it has not been necessary for me to return to America? Dr. Blunden is stationed with us and I felt that he did much to aid in my recovery. We are truly thankful. In a few weeks I hope to be back at work in Batanga.

Miss Boehne, Tsinanfu, China.—God is blessing me with health. I do not feel the need of being away for rest in the summer, but have had to go to Tsingtau several times for dentistry or to take sick friends, and have found the sea breezes and change of scene very pleasant and refreshing. We who are much in the country work, enjoy being again in our clean, comfortable rooms at home. It is pleasant to be so warmly welcomed by the city friends, every one wanting to invite us for at least one dinner. We are like one family here, each sharing the joys or sorrows of the others.

I started for the country in Feb. (1908), returning the last of May, though I was back for a few days between to prepare for other trips. About Oct. 22, I go again, to return Dec. 18.

Miss Enright, Sangli, India.—Sometimes when unusually tired, I have really cheered and stimulated myself with the thought, "How sorry you would be if

* By transfers from Station to Station.—ED.

the people did *not* come, and if they did *not* claim your time and attention." I do not care if they are dirty, and more or less clothed (generally less), and ignorant and stupid; I have been saying for six years and a half that they are lovable, and I expect to think and say it as long as I live.

Mrs. Schwab, Efulen, Africa.—You ask if we have any pleasures or amusements here. Well, we read, we revel in the beautiful scenery, we play the organ when the notes do not stick, and we talk. African life would be unbearably lonely if it were not for our missionary work. We four missionaries are the only white people within a radius of fifty-four miles—a three days' journey.

In two more weeks the boys and girls will return and then we must work to the very limit of our strength. We enjoy it, however, and are impatient for school to begin. We learn to love these happy black people.

Mrs. Wilson, Tabriz, Persia.—The last four months have been restricted in opportunity, by the war; we have not been able to go outside this part of the city. It has made us realize how free we were before and we resolve to improve the privilege as we never did, if we regain it.

About the Mission Press at Beirût

The Press was founded in Malta* in 1822 and the first publications were eighteen tracts averaging fifteen pages each, and a spelling-book in modern Greek.

HOMAN HALLOCK, "COMPETENT PRINTER"
American Mission, Malta, Smyrna, Beirût, 1826-1842.

In 1834 the printing machines were carried to Beirût and the foundations laid of the enterprise now known as the Beirût Press. Broad plans were marked out for a missionary literary campaign which has been pushed unremittingly for more than three-quarters of a century. The first great task was reducing the beautiful written Arabic to a new set of forms that could be handled in types. Dr. Eli Smith and native assistants toiled for more than five years before these fonts were ready. The first set of written models was lost in a shipwreck under the smiling waters of the Mediterranean, but God saved Dr. Smith to prepare others and to complete the task. Eighteen hundred different pieces are necessary for the twenty-nine letters of the Arabic alphabet in their various combinations, heights and forms.

The next great work was the translation of the Bible, extending over a period of twenty years. Edition after edition has been prepared in more than fifty different forms. The Press Catalogue now carries titles of more than 650 publications in Arabic. And still the work goes on. Dr. H. H. Jessup and Rev. F. W. March are at present preparing commentaries, while I am engaged upon the fascinating task of adapting a new set of references to the Arabic Bible; I have also begun the four years' task of getting up electroplates for the largest Reference Bible with this new set of references.

F. E. Hoskins.

* Where 350,000 volumes were printed 1822-1833, a large share of them in modern Greek; these books were anathematized by Roman Catholics. Dr. Wm. G. Schauffler used to say that the printing press is "the one battery which the enemy could never silence."—EDITOR.

"FOR the first time in my life," writes Dr. Hoskins, from Beirût, "I received yesterday a communication from a Moslem Reading Room in Damascus, asking for the gift of our mission paper, the weekly *Neshera*, and the letter, polite from beginning to end, began with the hitherto unheard-of formula, Dear Brother."

How They Do Things at Sidon, Syria

Leaving Home.

It was decided that Dr. Ford and I should go to Germany. There was special work to be done in Constantinople, so it was arranged that we should leave Sidon two weeks before the close of school. On Thursday afternoon everything was ready for our early start the next day and Dr. Ford and I went to say good-by to the boys at evening prayers. Dr. Ford conducted prayers. I said my good-by and he said his. When he had finished, a boy in the fifth class rose and commenced a farewell speech in flowery English. As he finished, a fourth-class boy spoke in Arabic, and others followed. It was very interesting to see how well the boys did. Then we stood at the front of the platform and shook hands with each boy. Many bent their heads and kissed our hands in Oriental fashion.

Next morning at six o'clock, the carriage came. Our faithful servants stood at the gate, half crying as we were going so far away and for such a long time. Besides, some of the teachers were on hand and Mualim Masaad, our deaf preacher, came from his home more than an hour away to say good-by. He could not let us go without a last word.

After three weeks of business in Constantinople, we made our way to Vienna and Reichenhall. There, and in the higher Bavarian mountains, we had a charming two months and came away much benefited.

Surprises on the Way Home.

On our way home from Vienna there was a marked difference in the people. Freedom was written on every face. Two months before, people talking together in low tones would have been suspected of secret plotting against the government, and would have been likely to suffer accordingly. Now we saw men talking together in perfect freedom, with a glad light in their eyes.

In Constantinople, the evening of the Sultan's birthday, we drove out to see the illuminations. They were spontaneous this year. Formerly spies were everywhere and reports were taken to the Palace, as to which houses were not sufficiently decorated, punishment following on the offenders. In the streets were orderly crowds, laughing and talking as happily as men in America. One day, on a street in Péra, we passed an American cart drawn by two splendid horses; two princes were on the front seat, one driving. Women of the Sultan's harem are also now driving down through the city, thinly veiled, as they have never done before.

Welcomed Home.

About an hour from Sidon, we saw a man by the roadside and recognized Mualim Masaad, one of the last to say good-by, and the first to give us welcome to Sidon. The few friends who were home, also gave us a warm welcome, but I must tell you of our camp welcome. We spent Sunday in Sidon and came to our tents Monday evening. They were on a hillside across the valley from Dar es Salaam. It was after dark before we reached the camp. While climbing the hill, we looked across and saw four bonfires at Dar es Salaam burning to welcome us. Hurriedly we had our supper, for already we heard the drum of the villagers drawing near. Soon came torches among the trees, the sound of drum and fife and voices of men singing. The way around is long. It took the party nearly an hour to come; all the time we could see the torches and hear voices and drum and fife. Every little while, as they advanced, they poured kerosene on the dry thorn bushes and fired them. For their torch, they made the overseer give them his towel, dipped it in kerosene, put it in a wire frame at the end of a pole and lighted it. As they approached, Dr. Ford went to meet them. On they came like a small army, over one hundred men and a few boys. We had them sit down in an open space. Lanterns were hung on the trees. The men sat in a circle and the dance commenced, a most picturesque sight. This lasted some time. Then I thanked them for coming, Dr. Ford made a short address, also one of the overseers, they shook hands, said "good-night" and went home. Tuesday evening men of another village came, some sixty in number. Again the lights, the drum and fife, singing men and bonfires at the school. After individual dances, men formed a line, standing close together, their arms over each other's shoulders, and danced as one man, guided by the movements of the leader at the head of the line. Of course, there was the same speechmaking as the night before. This was a great welcome, but there was still more. Tuesday morning delegations came from two villages. After lunch we looked across the valley and saw some eighteen women coming, many carrying babies, and all dressed in their very best. The bright-colored clothes and parasols made a pretty picture. I have known all of them in their homes, and was especially glad to see these women. It meant a great deal for them to make themselves ready and take such a long walk to see us and to give us a welcome

. . . *Katharine M. B. Ford.*

LETTERS FROM MISSIONARIES

TURKEY

FROM A CONSTANTINOPLE LADY

(not a missionary), dated Nov. 13, 1908:

There are tremendous difficulties in the way of reforms here. We were more hopeful in the summer than we are now. We hear of massacre in the provinces (of Asia Minor), and we in this city are living for some time amid rumors of it. The reactionaries with their head, the Sultan, work in the dark. Some who hold important positions are more or less old régime men. The

YOUNG TURKS ARE WORKING ADMIRABLY

but, even among them, there are those who cannot be reconciled to the idea of equality. The country is theirs, they think. There is a daily paper which writes much in this sense, and an instance here, an instance there, makes one lose hope that those who are in earnest for reform will be able to surmount all the obstacles. The country had come to such a state—all, from the man on the throne to the *cheopji* of the street, were so affected of the same disease that we cannot expect a cure in a short time.

WE WILL TRUST IN GOD AS

in those former dark days, hoping they will never return and that the first important step having been taken, those remaining will yet follow in time. There is uncertainty yet hanging on our head. Greeks and Armenians have little chance of holding important positions, but they are doing all they can with good perseverance.

THE WOMEN TOO ARE ALL "ON FOOT"

as we say. It is no time to sit lazily by, or to think only of self, there is so much to be done for the suffering. Many societies for the good of schools and for the poor, which had been forbidden under the old régime, formed again. People threw in themselves with such promptness as surprised me. They were waiting for the opportunity all these years. Last May, when we gave our concert for the benefit of the church, we were thinking of our bazaar that we would hold in November. Would we be permitted to have it in the school-hall here in Péra, or would we be obliged to go to the Bible House in Stamboul, where we had the other bazaar? No one imagined

THE CHANGE THAT WAS COMING.

Now, for almost a week, the young ladies have been working hard, getting the school-hall ready and arranging the tables; much going and coming; distributing printed cards, which government would not allow us to have for our concert; all these we did, without fear or being inquired of as to what we were doing....

PERSIA

MRS. FRED'K G. COAN wrote from URUMIA in the late summer:

News of the granting of a Constitutional Government in Turkey has made the poor people here all the more anxious to hold on to their rights. The boundary question between this land and Turkey has remained unsettled, the members of both commissions being unable to come to an agreement. Turkey is making preposterous demands with a boundary that looks like the teeth of a saw, in many places, and that is simply impossible.

It is gratifying to know that over

ONE HUNDRED MOSLEM YOUTHS AND GIRLS

have been under Christian training this year. The Moslem school keeps up all suminer with a small attendance. The pastors have been dropping off, four by death in as many months; there is only one theological student to come forward and take the places vacant. The American fever and desire of the young men to get away from depressing surroundings here, and to make an honest living, is simply taking nearly all our students and young men. A number who have been educated in America as missionaries (according to their own statement) are back with high notions and demanding such prohibitive salaries, that we cannot employ them. Some are drawing salaries of $400 and $500 from the United States and dwelling in fine homes

AND DOING ALMOST NOTHING,

some not even taking the trouble to go out on a Sunday and preach. No one is willing to occupy vacant and needy fields; all want to crowd into the city and live in ease. This mistaken help given by Americans to these youths

IS WORKING INFINITE MISCHIEF OUT HERE.

But, withal, God is working here as well as in China and Korea, and great changes are taking place that mean tremendous openings and responsibilities in the near future. We long and pray for the day when we can

WORK OPENLY FOR MOHAMMEDANS.

They are waking up after the sleep of ages and when religious liberty comes we shall have our hands full. Do not believe exaggerated and wild reports you see in the papers about us. We feel that we are safe in God's keeping and safe from all harm; and if it does come, we are ready for it.

LAOS

MRS. H. S. VINCENT wrote from CHIENG RAI, Sept. 24, 1908:

Ours being the first brick house of the mission, it is a wonder to the people. Almost every day visitors anxiously inquire if there is any objection to those "outside the Christian religion" taking a look at the house. After showing the rooms and the pictures on the walls, and "tramping" the organ for them, they have usually forgotten their fear of spirits enough to listen a little to religious talk.

THEY GO AWAY WITH PLEASANT IDEAS

of the house and a respect for us as teachers of this other religion. At the request of some Siamese officials for a place to send their children, particularly the little girls who are

DEBARRED FROM THE TEMPLE SCHOOL,

we secured a Siamese teacher for our day school; it has been self-supporting for a long time. Then there was a request for English, but we had no teacher. Last term I taught English, but this year the school has been moved and I felt unable to go so far and leave my little children in care of a Laos nurse. But a way turned up, as it always does. A young Christian Burmese came from Keng Tung, and he consented to teach the English. We have sixteen in this department, thirty-eight in the Laos-Siamese department, the largest enrollment in the history of the school. The Judge and some court officials attend classes in English.

AFRICA

MRS. CHAS. W. MCCLEARY wrote from ÉLAT, Sept. 25, 1908:

We had in our villages, last year, eleven schools averaging fifty each—total, five hundred and fifty pupils; here at Élat five hundred more, so this station reached over a thousand. Mrs. Johnston trained a class of teachers, and since she has gone home I have fifty. I begin at 7:30 and, after the first hour with them, the real school work begins. There are three hundred in the Bulu boys' school of which I have charge. Mr. Krug has a hundred in German, and Mrs. Krug has one hundred and sixteen women and girls both in school and dormitory. She is *the* housekeeper, for we all eat at one table (eight of us), so her time is very full. I visit towns in the afternoon, and have a Sunday-school class of forty girls and women who can read the gospels: in time I hope they will be teachers. In one town where I had worked long and hard against their belief in old customs and superstitions, a gleam of hope has arisen; three women have come to "confess."

THE SCHOOL-BOYS CLIMB SO!

I do enjoy teaching them and, in the towns, men seem unusually attentive and interested. I have been visiting villages five, six and seven miles distant, on my wheel, and I find gospel-hungry people everywhere. The rainy season is on, and almost every day that I start out I encounter a downpour. If I flee to escape it, I get a sweat-bath scarcely less comfortable than the shower, and often a covering of mud, too. Still, I enjoy it all except for the exposure to health.

Every Sunday, and often during the week, people come to tell of a desire for a better life. I was much impressed last Communion Sabbath, when the assistant pastor came carrying an old crippled woman on his back. Later, he led another old soul up the aisle, both arms embracing her as he guided her steps. It brought the tears to my eyes, and

I FORGOT HIS HAND WAS BROWN WHEN

he handed me the "cup." It is a very short time since Bulu women began to be treated as equals by the men. We had a fire here one evening which burned four of our buildings in the Industrial Department. The boys worked hard, and, but for their help, the loss would have been much more. Mr. Guthrie and Mr. Hope have four large saws preparing lumber; the carpenter shop running six benches; the tailor class keeps four apprentices busy, and the school-boys are preparing the fields and gardens for the crops. Every one is as busy as can be, and yet we take time to read, play tennis and chat.

JAPAN

REV. GEO. P. PIERSON wrote from ASAHIGAWA, Oct. 1:

The farmers come in from all parts to the city to buy harness, have deeds recorded, to have hospital treatment or to sell produce; all mass up at the railroad station on the way home, with their red blankets, etc., on their backs. There and then, with a handful of simple, comprehensive tracts, you can spread the truth in five minutes over a wider area than you could traverse in five days or weeks. The tracts will be read if for no other reason than curiosity to see "what that foreigner was up to, passing around those papers in the railroad station." To relieve ennui, people are glad of anything that costs only the mental effort of deciphering the Japanese text. This year I tried the plan of sending to school teachers copies of "Selections from the New Testament, annotated." Sowing it is, and not reaping, but reaping will come some day.

HOME DEPARTMENT

UNITED STUDY LESSONS, 1909:

The Nearer and Farther East.

CHAPTER VI—BURMA.

Show pictures 16, 17*a*, 17*b*, 18, 19*a*, 19*b*, 20*a*, 20*b*.

Read Acts xvi : 19 25.

Locate Burma and describe its relatiou to and comparison with India.

Sketch characteristics of Burmans, physical and intellectual. (See *Among the Burmans*, Cochrane.)

Outline British transactions with Burma, and the establishment there of white dominance; its advantages.

Tell of the savage king, Thibaw.

Sketch briefly some notable places, Rangoon, Moulmein, Mandalay, etc.

Summarize mission work done in Burma by the English Wesleyans and Baptists; the American Methodists; the S. P. G.

Give careful outline of work inaugurated and prosecuted by the American Baptists.

Let four individuals tell briefly incidents in the careers of such heroes and heroines as: J. E. Marks; Ko Tha Byu; Nan Paw; Ko San Ye. (See *Among the Burmans*, etc.)

The Rangoon Home Missionary Society.

Read aloud the story of U Po Hline (leaflet).

First medical missionary, Ellen E. Mitchell, M.D.; her long service.

Summarize the output of the American Baptist Missiouary Press of Rangoon, dwelling especially upon Judson's translation of the Bible.

Having cousidered some of the fruits, take up thoroughly the first seed-sowing, and go carefully through the wonderful story of the Judsons, especially of ANN HASSELTINE JUDSON; the consecration of the girl of twenty; her devotion to the saving of souls and to her husband; her entire self-abuegation; her incredible efforts in aiding her husband during his imprisoument; the death of her first-born son; the illness with small pox of her little girl and nurse; her unaided care of them; her death among strangers. Print on the board her last connected words: "The new missionaries are long in coming. I must die alone and leave my little one—but I am not afraid." (See Life of Mrs. Judson.)

Sing: "Jesus, I my cross have taken."
"Thy life was given for me."

Books and leaflets concerning Burma, colored posters and stereopticon views may be obtained from the Baptist Missionary Union, Tremont Temple, Boston, Mass.

E. E.

REFERENCE LIBRARY, 1909

Offered to Study Classes in connection with the United Study text-book, *The Nearer and Farther East.* Price of set, five dollars, and expressage additional.

The Mohammedan World To-day. Chapters by Jessup, Watsou, Eddy, Speer, and others.
Our Moslem Sisters. Each chapter by a separate author.
Raymond Lull.....Zwemer
Among the Burmans.....Cochrane
The Call of Korea.....Underwood
The Vanguard.....Gale
The Laos of Northern Siam.....Curtis

MANY WOMEN OF MANY MINDS

The following three letters were received in the order in which they are presented and in the same week. Their authors are all Secretaries of Literature and therefore our friends and co-workers, though all are personally unknown in the offices at "156":

WASHINGTON, D. C., Nov. 26.

WOMAN'S WORK,

DEAR FRIENDS:

We *get* new subscribers, (seldom a month but I send one or more new subscriptions,) but it is surely the part of the magazine itself to *hold* them—that's a simple enough business proposition. The very hardest problem to a Secretary of Literature is presented by the people who *have* subscribed and know the magazine and who do not care to renew. It seems to me WOMAN'S WORK ought to be so interesting that you *couldn't* give it up and, to that end, would it be out of place to suggest to some of the dear missionaries in the field—in writing their letters and articles for publication—to tell us some of the new and informing things (to us) which may be the most commonplace details of life to them? I notice they tell us so often, over and over, of the facts of school and church life which, while gratifying to them, are not of such unique interest here at home, for Christian churches and school life are pretty much the same the world over, thanks to the religion which belongs in common to us all.

If you could only ask them to tell us of the details of their lives—how they shop, market, keep house, what they eat, wear and cook; what the social life of their Station is and how the social life of the natives is affected by the religions which they profess; the national customs of the people, eveu those which the missionaries have to fight against are interesting;—in short, the thousaud and one things which we devour eagerly in books of travel, secular in character, but which we lack in these letters of our representatives on the field.

We are all studying missions now,—laying a foundation for an eager, cumulative interest which depends upon the magazine to keep

up and feed upon. Can it not be made to increasingly fill this need?

Please do not think me officious—it is only out of my great interest that I speak and my hope for a vast increase of missionary interest.

YPSILANTI, Mich.

As yet I have been unable to add to my increased list of subscribers, as so many of the younger married women criticise its contents, saying they give nothing of the political unrest or condition of the country, dealing simply with the life of the missionary.

ROCHESTER, N. Y., Dec. 2.

The magazine is fine and a great source of help, knowledge and inspiration. We wish every woman in the Church could and would read it, month by month.

Always with a "God bless you," I am,—.

Close upon the heels of these letters, a fourth was received from Philadelphia:

At Directors' Meeting, December WOMAN'S WORK was spoken of as a miraculous number—miracles from the first page to the last—things recorded on every page, as accomplished facts, which we had never dreamed of seeing in our day; inspiration enough in that one number to last us for the whole new year.

Yes; tastes differ and there are many points of view. We are very grateful, equally, to the Directors' Meeting for the encouragement of such a kind and unexpected message from them, and to the Secretaries of Literature for their frank and courteous letters. All are alike interested to have *their* magazine attain the best development, and they can help us by connecting their end and ours in this mutual effort, through their letters. We welcome suggestions and missionaries will welcome them. We cannot help, however, imagining the smile that will play on some of their faces, at the thought of writing home on "How We Shop" when they never have a chance to go shopping except the occasional year that Annual Meeting takes them to some city.

Besides giving a fair showing of the situation in each mission, once a year, this magazine aims to emphasize some special feature of the many-sided subject, in order to secure a more thorough presentation, variety, and a new point of view. Two years—1897, 1898—the emphasis was laid upon such topics as: Customs, Domestic Industries, Family Life, Housekeeping, The Laundry, Needlework, Marriage, Social Customs, Domestic Relations, Modes of Travel, etc. Ever since, while something has frequently leaked out in letter or article, upon one or the other subject, the emphasis has fallen elsewhere. In 1908, a great deal was printed about schools; the year before, the personality of Christians in the Church abroad was magnified. In 1909, we hope to keep events in the Mohammedan world much in view, and we warmly invite information in this line from workers at home and from missionaries who have seen mosques.

We suggest to the Washington Secretary that she get a clever, reliable book of travel on each missionary country and post herself upon national "customs," gathering, in this way, both information useful in her position and a little reference library to which she can send members of her society. The Ypsilanti Secretary need not hesitate to correct the impression of her "young married women." Tell them that this is a missionary magazine, not a newspaper; but as soon as "unrest" becomes tangible in *missions*, whether in Boxer outbreak, Japanese war, revolution in Persia or in the Turkish Empire, the pages of WOMAN'S WORK report the facts.

It may be said in general that some background of knowledge is often needed in order to feel the force of what we read. Ordination of a pastor in this country is a commonplace; it is a tremendous event in Syria Mission, where fit men are rare as pearls; where many were started towards the goal and fell short, dealing heartbreak to the missionary. And we must not discourage the teacher. The Church abroad cannot be built up without her. When pupils in twos and threes are brought into the Church, it is through her travail of soul.

"Many of the women who turn these pages, every month, are looking *first*," as one wrote us the other day, "for signs of belief in the Lord Jesus Christ, and that story is more welcome than any other can be." That story WOMAN'S WORK is pledged to tell all the time. And we sympathize also with the reader who has but just entered upon the Christian life, the beginner in missions, the young woman; we would fain provide something suited to each every month. Here is where the wisdom and skill and self-sacrifice of the Secretary of Literature tell magnificently. She knows her subscribers: she can often show them how to read. Perhaps we can all do a little better in the New Year.

YOUR GIFT

What are you giving to-day?
Some have given father, mother,
Loving friends and pleasant ease,
All the dear home ties have severed;
How compares your gift with these?

What are *you* giving to-day?
Some are giving of their thousands;
Others from a scanty store
Are denying self and pleasure,
That the Lord may have the more.

What are you *giving* to-day?
Not a tax which has been levied,
Not the hour so hard to spare;
But what gift of love and service,
Given gladly, with a prayer?

What are you giving *to-day?*
Swift the days and years are passing
Each one bringing fresh demands;
Now the call comes loudest, clearest,
Oh, come not with empty hands!

What are you giving to-day?
Giving "as the Lord has prospered?"
Giving from a loving heart?
Whether large or small the offering,
No one else can do *your* part. *Grace T. Akin.*

SUGGESTIONS

FROM a member of a missionary society:

"Our president told me that she has heard of a *Missionary Bible* for use in our meetings, and asks if you can give any information in regard to it, as she would like to have one in our society."

YES, we know that Bible—it is *The Book*, a very fountain of missionary information, motives, and guidance to all who work for missions. It is as fresh and authoritative to-day as ever, and never to be superseded. The American Revised Version is its best form, yet; but the "King James Version" will serve well. Sometimes the Women's Boards have printed appropriate selections for use in meetings in leaflet form. Write to your Board about this; your president doubtless referred to such a leaflet.

We have heard of a "Woman's Bible"—a blasphemous phrase. Christian women must carefully guard the rights and title of the only Holy Bible.

FROM a professor in a Woman's College:

"It makes a problem in sending out college women if they are sure that their college life ideals are a gospel to the 'heathen.' We do not send missionaries to change the costume of other folk; we are no longer as naïve about that as in days gone, long past. Commerce, railroads, schools, press, travel—all do far more towards bringing to Eastern peoples the blessings and dangers of our Western civilization. And the moment our missionaries undertake to do what these mighty forces are doing, they must lose their hold on us at home and harm the idea which the wise old Oriental has of our Christianity.

"Just as soon as it becomes evident that mission work in the Orient is not primarily for the single purpose of carrying Christ's gospel to those who have it not—and whose absolute right it is to get this priceless inheritance; just so soon as it is evident that our missionaries fail in this their main issue, the whole is doomed. Nobody over here will long pay pennies to have Chinese footgear changed. We give, work and pray for Gospel Light, for spiritual influence, for *souls*. . . . Miss —— (one of our missionaries.—ED.) is a revelation, and her spiritual work is the right work."

THE MISSION STUDY CLASS LEADER, by *T. H. P. Sailer.*—Many leaders will doubtless follow the hint in the preface and begin with page 66, in this treatise. In the course of seventy-five pages, they will discover what a class leader has to do and to avoid, and will perceive that theirs is a very responsible undertaking. Efficient, definite help is offered on: How to present the lesson, selection of text-book, collateral reading, arrangement of material, getting in the "aim," assigning work to the class, conducting debates, arousing motives for study, dealing with the earnest member and the apathetic, putting questions to develop members, rules for the session, the leader's manner—styles to avoid, p. 129—and other points. After this, one would wish to return to "the more technical discussion" of earlier pages.

Dr. Sailer is incisive and he illuminates what, to the average student, might be dull formulæ by apt illustrations. Take the following sentences:

"Because we may tell a person a thing ever so plainly, he does not therefore understand it unless the plainness of it is already in his mind. To one who had never seen a railroad, the warning, 'Look out for the locomotive,' might just as well be, 'Look out for the pterodaltyl.'" (P. 32.)

"The principal thing is to keep before us all the time the real point at issue. What is our ultimate aim? Will this material and treatment stimulate this class to realize it?" (P. 76.)

"We have no right with our limited number of sessions to spend time in studies whose *only* outcome is historical or æsthetic insight." (P. 83.)

"Some leaders load themselves with missionary bric-à-brac, and charts and anecdotes, and consider that the class has been properly interested because attention has not flagged during

the varied exhibition. But interest has no significance in itself, but only in what it *leads to.*" (P. 101.) Postpaid 30 cts.; order from Educational Dept., Board of For. Miss., 156 Fifth Ave., New York.

FROM TREASURER'S OFFICE OF WOMAN'S WORK

San Gabriel, Cal., Oct. 20.

I am writing to thank you for Woman's Work which you have kindly sent me for twenty-two years—all the years we spent on the foreign field and last year also, here in Southern California. As we are no longer foreign missionaries, I feel that I should pay for the magazine, and am sending fifty cents, in stamps. I should not like to do without Woman's Work, for it has been my friend so long.

It does not seem to me that we are in the U. S. at all, for we are living among Mexicans and working with foreigners just as much as we were in our dear Colombia. *Lillie Touzeau.*

We frequently receive requests from subscribers that the magazine should come to them earlier in the month, so that it may be used in preparation for meetings. The magazine is mailed from our printer's by States, in alphabetical order, beginning with Alabama, just as soon as it leaves the press. Of course it is not possible to mail the entire subscription list in one day, but all subscribers should receive their magazine during the first week of each month. Where it is to be used in preparation for meetings, might it not be practicable to adapt the date of the meeting to the issue of the magazine?

CHANGES IN THE MISSIONARY FORCE

Arrivals:

1908, November 14.—At San Francisco, Miss K. Anna Gibbons from Kanazawa, Japan. Address, 902 So. Florence St., Kirksville, Mo.

Nov. 22.—At San Francisco, Dr. Mary West Niles. Address. Trumansburgh, N. Y.

Nov. 22.—At New York, Rev. and Mrs. A. B. Gould and four children from Ferozepore, India. Address, 261 Fremont St., Chicago.

Miss Rubena M. Cuthbertson, resigned from N. India Mission. Address, 2159 East 46th St., Cleveland, Ohio.

Departures:

Nov. 13.—From New York, Mrs. T. H. Candor, returning to Bogota, Colombia.

Nov. 21.—From New York, Dr. Maud Allen, returning to Ferozepore, India, accompanied by her mother.

Dec. 5.—From New York, Miss Mary P. Dascomb, returning to Curityba, Brazil.

Miss Ethelwyn Porter, appointed teacher in Mackenzie College, S. Paulo, Brazil.

Dec. 11.—From San Francisco, E. C. Machle, M.D., returning to So. China Mission.

Dec. 12.—From New York, Miss Jessie Scott, returning to Barranquilla, Colombia.

Death:

Dec. 4.—At Lapeer, Mich., by a gasoline explosion, Rev. Richard H. Sidebotham of Fusan, Korea.

Resignations:

R. M. Johnston, M.D., and Mrs. Johnston, Africa. Appointed 1900.

Mrs. Wm. K. Eddy, Syria Mission. Appointed 1878.

NOTES FROM HEADQUARTERS

On all the missions:—

Historical Sketch..... 10 cts.
Question Book..... 5 cts.

Schools and Colleges:

In China and India, 4 cts. each; dozen, 40 cts.
In Siam, Africa, S. America, 3c.; doz., 30 cts.
Medical Series....each, 3 cts.; doz., 30 cts.
Home Life Series .each, 2 cts.; doz., 15 cts.
Hero Series.....each, 2 cts.

The following helps are permanent and may be obtained from all Women's Boards—

The Year Book of Prayer, 1909..... 10 cts.

Mission Study Series No. 2:

The Nearer and the Farther East.
Postpaid, cloth, 50 cts.; paper, 30 cts.

Helps for the text-book:

"*How to Use*"..... 10 cts.
Pictures—Set of 24 half-tones ..... 25 cts.
Maps—Set of three outline wall maps and a chart, postpaid ..... 60 cts.
Library, seven vols..... $5.00

For Children:—

Springs in the Desert ..... 20 cts.
Set of paper maps, all our Stations located ..... 50 cts.

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10.30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

Prayer-meeting, Jan. 19. Topics: *The Women's Boards. The World.*

Our observance of the Week of Prayer begins with the Tuesday meeting in Westminster Hall, Witherspoon Building, at 3 o'clock, and continues through Friday at the same place and hour. Topics: The Non-Christian World, The Church at Home, The Church in Missionary Lands, Consecration and Sacrifice. Leaders: Dr. Frances Cattell, Miss M. E. Hodge, Mrs. C. N. Thorpe, Mrs. Wm. Jessup.

VOICES which we have recently heard at our meetings are those of Mrs. McCandliss of Hainan, Miss Belle Graham of Kodoli, Miss Dascomb of Curityba, Dr. Frances Cattell from Soochow, Rev. W. J. Drummond of Nanking, and Miss Milliken of Tokyo. Mrs. Arthur H. Ewing made a brief farewell call, expecting to be in Allahabad Dec. 24, where she will be welcomed by Dr. Ewing, who preceded her by some months. Mrs. Ewing returns much improved in health and glad to be off, as she found "the noise of our American life almost unbearable."

MISS HALLOWAY stopped at Directors' Meeting to report her Ohio study-class trip. The class in Cleveland had twenty-five members, representing twelve churches; in Columbus, twenty-two from nine churches; the Cincinnati class was smaller; in each place leaders were gained. All three cities formed leagues to promote the work, their members promising to lead classes in other churches than their own, and already at least six of these have been formed. Since her return Miss Halloway has been busy with institutes in northern New Jersey.

THIS fall attractive new books have been added to the already valuable Missionary Library in our Rooms: The following are the names of a few of them: *Persia, The Awakening East; Our Moslem Sisters; Mohammedan World of To-day; The Call of Korea.* Send one-cent stamp for catalogue.

ATTENTION, Treasurers! We are publishing, at a very moderate price, a set of books for a uniform system of accounts, designed for all missionary organizations. The system has proved successful in one of our largest presbyterial societies. We urge your investigation and recommend your adoption. Address all communications to Miss Mary W. Kerr, 501 Witherspoon Building, Philadelphia, Pa.

NOW that China month approaches, let us call attention again to *The Foree of Missions in a New China*, that charming illustrated booklet written by Rev. Ira M. Condit of the Chinese Mission, Oakland, Cal. It will still be sent free to any one who sends postage either to us or to the author. Postage, one copy, 2 cts.; ten copies, 15 cts.; twenty copies, 30 cts. Study classes interested in China should not deny themselves this.

LEAFLETS: *The New Turkey*, by Rev. W. J. Nelson, Tripoli, *Women of Burma*, 2 cts.; *Karen Village Life*, 1 ct.; *Ko San Ye*, 3 cts.; *Missions in Burma*, 15 cts.; *Harvest Time at Kengtung*, 3 cts.; *A Penny a-Day Box*, by Harriet F. Sheaff, free.

From Chicago.

Meetings at Room 48, 328 Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

"MAY the Great Truth come to this door" was the New Year's wish set over a Chinese farmer's gateway. Our hearts set it over this entrance month, through which we pass into the year 1909. May the Great Truth be the abiding Guest of the Board of the Northwest.

AMONG Friday morning guests of recent weeks have been Miss Beaber of Tabriz, Persia, telling of a school which has been to *every* graduate the gateway to a Christian womanhood, and Dr. Emma Miller of Urumia, Persia, showing the need of schools for the blind in that land whose sun-decked banner seems only to mock its darkness.

DR. AVISON of Seoul had among his hearers Dr. H. G. Underwood, whose very manner of listening told as eloquently as his own most telling addresses how his whole soul loves Korea. It must add much to the enjoyment of such hearers as Mrs. J. M. Oliver, formerly of South Dakota, now of California, whose presence brightened some of these meetings,—the thought of that Oliver Memorial Home which she and her husband planted in Syen Chun.

HAVE you seen our latest leaflet, *Glimpses of Our Work in Syria?* It is by Mrs. Geo. L. Robinson, who was born in one Moslem land, found her husband in another, and loves them all. The price of this leaflet is 2 cts., and that of Mr. Speer's *Our Work in Moslem Lands* (of twenty-two pp.), 5 cts.

The Year Book of Prayer for 1909 is ready and every home should have it. How can our work prosper or our missionaries be sustained without it?

WEDNESDAY of the Week of Prayer is the usual time for the all-day prayer-meeting of all Protestant Women's Foreign Mission Boards in Chicago.

DR. SAILER'S visit to Chicago and his lessons in conducting Study Classes awakened a new interest in this year's text-books, *The Moslem World* and *The Why and How of Foreign Missions.*

"UNWILLING exiles," Mrs. Rhea once called the children of missionaries. In gratitude for the continual prayer for them in Room 48, a mother lately said: "After years of loneliness, my little daughter was fairly beside herself with delight when placed in school in the United States with other girls. I said, 'Perhaps you would like to stay with grandma and remain in school and not return with your father and me?' After serious thought she answered, 'I would love to stay, but you know I hope to be a missionary sometime, and I'm afraid I might forget the language.'"

Concrete Christianity in Korea, by Mrs. H. G. Underwood, 3 cts.; *Whose Is It?* by Mrs. W. A. Montgomery, and *Fidelia Fiske*, by Mrs. J. T. Gracey, each 2 cts.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE spirit of Christmas pervaded the December prayer-meeting, making itself felt through Miss Foster's reading of the second chapter of Matthew as our opening message, and Mrs. Wm. Jessup's inspiring words about Syria, the birth-land of the Christ. At the beginning of the meeting, Dr. Brown outlined for us the plans for the World's Missionary Conference to be held in Edinburgh in June, 1910, and left with us a fuller realization of how magnificent an enterprise the missionary cause has grown

to be. The country of the month, Syria, was brought vividly before us by Mrs. Jessup, who told of her own work in homes of the people in and near Zahleh. From Hainan Mrs. McCandliss brought us a word of encouragement and opportunity. We also had the pleasure of greetings from Miss Sarah Smith of Sapporo, Japan, and Miss Dascomb of Curityba, Brazil, who is about to return to her school there.

ATTENTION is again called to the request printed in red on all billheads, that remittances should be made by New York draft or postal money order, payable to Henrietta W. Hubbard, *Treasurer*. Also, to the importance of addressing letters to Room 818, 156 Fifth Ave.

MISS ROGERS reports, among tangible results of her recent visit to Champlain and Troy Presbyteries, the organization of a number of societies among women and children, some Chapters of Westminster Guild, and several Mission Study Classes.

MISS MABEL WATERS, former Secretary for Young People in Rochester Presbytery, has consented to act as Secretary *pro tem.* for Bands and Junior Societies during the absence of Miss C. T. Davison in Europe.

WE have received an excellent copy of a photograph of Ira Harris, M.D., of Syria. One of these should be in the possession of every Endeavorer of Lyons, Niagara and Steuben Presbyteries. They may be secured from Mrs. Hyatt C. Hatch, Atlanta, N. Y., at the following rates: 3 cts. apiece or 20 cts. per dozen—fine line, vignetted cut, 5½ x 7; a photograph large, for framing, at 55 cts.

To-day in China is the title of a timely new leaflet by Dr. A. A. Fulton of Canton. Just what conditions are to-day in China, and what its future promises to be, are questions that are full of interest for all thinking people at the present time. Dr. Fulton has sketched briefly for us the country, peoples, history and present awakening and has outlined five reasons for an immediate and aggressive advance on the part of Christian people in that land. Price, 2 cts.; 20 cts. a dozen.

ONE map only of the Island World, published to accompany *Christus Redemptor*, has recently been sent in to Room 818, 156 Fifth Ave., and can be obtained for 50 cts. These maps are difficult to get now, as the edition has been exhausted.

From St. Louis.

Meetings the first and third Tuesdays of each month at Room 21, 1516 Locust St., St. Louis, Mo. Missionary Literature for sale at the above number. Visitors always cordially welcome.

THE year 1908 is slipping, slipping, day by day, down into the abyss of years. It has been a hard year in many ways—the aftermath of a financial panic is always a dreary ruin. Janus, however, the god of the New Year, had two faces, and if the backward-looking one is sombre and discouraged, the forward-looking one is bright and expectant, for the merchants say that 1909 is going to be a record breaker in business, and why not in the Lord's business, which, thank God, is also your business and mine? Let us lay in a good stock of ammunition—missionary literature and magazines—look to our priming, settle our plan of action, and fire away! Our Commander-in-Chief has never yet lost a campaign, and surely we are as patriotic as our Japanese brethren, and we have this great advantage over them, *our* Leader is really and truly God, the great Jehovah, who is the Lord of battles, and the victories of peace as well as of war.

MISS K. ANNA GIBBONS, of our Kanazawa girls' school, is now at her home in Kirksville, and after resting awhile, hopes to meet many of her friends in the Southwest, who have learned to know and love her through her work.

DR. MCARTHUR'S health improves, and her good Oklahoma friends will rejoice at this good news. Dr. McArthur may find it best to stay a few months longer in this country until she entirely regains her strength.

THE Year Book of Prayer, for 1909, ought to be bought *now!* Did you ever think what an acceptable gift it might be to a dear missions-loving friend—perhaps a good old "shut-in," who would find it a window opened toward the great field of life, if she might pray daily for those who are in the thick of the fight, while she is invalided home? Invest a few cents in a copy or two and give them to some dear old Christians who, having less strength to work, find more time to pray—it may be a marvelous source of happiness to them, besides additional dynamic force to weary workers in the field. Just try it and see.

ALREADY we are beginning to plan for our next biennial meeting in St. Louis, and our programme committee is making us hungry by promises of the good missionary *menu* we are going to discuss. *You* are coming, aren t you? You know St. Louis has a splendid rep utation for hospitality, and she means to maintain it next spring.

From San Francisco.

920 Sacramento St. Public meeting first Monday of each month at 10.30 A. M. and 1.30 P. M.

DR. MARY WEST NILES from Canton, China, made a short stay in San Francisco and hastened on to her family, who reside in Eastern States. After more than twenty-five years given to work in Canton, and ten years with no furlough, Dr. Niles is entitled to a rest.

MISS L. DURHAM of San Francisco, who loved the work among the Chinese, went as a volunteer to China and is associated with Dr. Niles in her school for blind girls. They report forty-six who have come under their care within the year.

A SMALL public school has been opened in the Mission Home at "920" by the Board of Education, which pays the teacher's salary. A room near an outside entrance has been utilized and is entirely separate from the rest of the house. Nine of our advanced scholars attend this school, while a few Chinese girls come from outside families. There is room for only sixteen pupils, and there are three grades.

A FEW days ago Miss Cameron, with officers and a rescue party, effected an entrance through the front door of a building on Second St. and, after an hour's search, two girls were discovered in a dark hole under the ceiling. One is a gentle young girl who was sold in

Hong Kong and brought here by a Chinese man who a few weeks ago landed her as his wife.

YUTE JUN came to the Home herself and begged to be taken in; she is an orphan and claimed protection of the Mission. Persons were about to marry her to a man she did not know.

THE mothers of two little girls have brought them to the Home to be trained and educated. Lucy Lin has arrived from Chicago and will stay at the Home until she goes to China. A benevolent friend has had charge of her education in an Eastern school for three or four years.

THERE are fifty-one girls altogether in the Home, twenty-two younger than fourteen. Shall we get State aid for those? A new law is being passed, viz.: No orphans shall receive State aid except such as can give date and place of their birth and names of parents.

From Portland, Oregon.

Meetings on first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

WE send cordial greetings and best wishes for a happy New Year to all members of our Board. May the great work in which we are engaged have a reflex influence, brightening, broadening and ennobling our lives.

THE beautiful *Year Book of Prayer* and the *Prayer Calendar* for 1909 are now ready. Between the covers of these little books can be found a wealth of information and inspiration.

CHRISTIAN ENDEAVORERS have much to stimulate their efforts in raising money this year for the new building at Hangchow Station, China. Three thousand dollars is the gift promised by the C. E. Societies toward this important work. Rev. Frank W. Bible writes encouragingly regarding this new enterprise. He will send further information to societies.

THE Board of Foreign Missions urges all societies in taking up new work to pledge their support to mission stations rather than to missionaries.

WE are delighted to announce the organization of Chapters of Westminster Guild in Cherry Street, Westminster and First churches, Seattle; First Church, Tacoma; in Central Church, Eugene; First and Third churches, Portland; and Astoria Church, with many others interested. The aim of the organization is for worldwide service. Gifts from Chapters will be divided equally between Home and Foreign Missions. The latter gifts will be for the support of Ningpo Station, China, and Home Missions gifts to the Presbyterian Hospital, Haines, Alaska. Chapters wishing information or assistance in the Synod of Washington may write to Mrs. C. S. Lemmon, 611 Ninth Ave., Seattle; and in Oregon to Mrs. W. A. Roberts, 844 Belmont St., Portland.

NOW that we are entering on the last quarter of the year, we must keep our treasury in mind. Let us live up to our splendid twentieth anniversary record and resolutions.

NEW SOCIETIES AND BANDS

MISSISSIPPI

Corinth, Westm'r Guild.

NORTH CAROLINA

Cameron.

OHIO

Barnesville, Y. W. Society.
Cambridge, Westm'r Guild.
Cincinnati, 2d Ch., Westm'r Guild.
Hicksville, Band.
Millersburg, Buds of Promise.

PENNSYLVANIA

Curwensville, Violet Circle.
Grove City, Westm'r Guild.
Harrisburg, Market Sq. Ch., Y. W. S.
New Castle, 1st Ch., Westm'r Guild.
Oakdale, Westm'r Guild.
Oxford, Junior Band.
Philadelphia, Tabor Ch., Current Events Club.
Pittsburgh, Hazlewood Ch., Westm'r Guild.
Reading, 1st Ch., King's Daughters.
Summit Hill, Y. P. S.

TENNESSEE

Jackson, Westm'r Guild.

Receipts of The Woman's Foreign Missionary Society of the Presbyterian Church for November, 1908.

By totals from Presbyterial Societies.

CHILLICOTHE,	$134.37	NEW CASTLE,	$38.00	Miscellaneous,	$323.80
COLUMBIA,	54.63	NEW HOPE,	37.45	Total for November, 1908,	$2,190.31
COLUMBUS,	50.00	PITTSBURGH,	12.50	Total since April 1, 1908,	51,138.22
FLORIDA,	9.67	ST. CLAIRSVILLE,	125.00	(MISS) SARAH W. CATTELL, *Treas.*,	
HOLSTON,	16.10	WASHINGTON CITY,	1,008.53	501 Witherspoon Building, Philadelphia.	
MAUMEE,	303 23	YADKIN,	1.00	Special Gifts to Missionaries,	$70.00
NASHVILLE,	71.03	ZANESVILLE,	5.00	Persia Famine Fund,	5.00

Receipts of Woman's Presbyterian Board of Missions of the Northwest for November, 1908.

ADAMS.	$18.75	INDIANAPOLIS,	$122.00	RUSHVILLE,	$136.20	WINNEBAGO,	$200.50
BLACK HILLS,	10.00	IOWA CITY,	11.00	ST. CLOUD,	8.50	WINONA,	74.63
CHICAGO.	1,022.24	MATTOON,	177.08	ST. PAUL,	170.62	Miscellaneous,	40.30
CHIPPEWA,	24.65	MINOT,	2 00	Total for month,			$3,025.24
DENVER,	24.55	MOUSE RIVER,	39.00	Total to Dec. 1,			39,978.61
DETROIT.	131.33	NEBRASKA CITY,	499.00	MRS. THOS. E. D. BRADLEY, *Treas.*,			
GRAND RAPIDS,	21.50	OAKES,	5.00	Room 48, 328 Wabash Ave , Chicago.			
HELENA,	55.39	OTTAWA,	231.00				

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for November, 1908.

BINGHAMTON,	$44.00	MORRIS AND ORANGE,	$452.75	TROY,	$187.00	Kentucky Syn. Soc.,	$83.00
BOSTON.	158.75	NASSAU,	64.50	WESTCHESTER,	356.08	Miscellaneous,	136.06
BROOKLYN,	5.00	NEW YORK,	2,038.33	Total for November,			$4,650.52
CHAMPLAIN,	162.13	ROCHESTER,	637.47	Total since April 1,			34,148.52
GENESEE,	49.10	STEUBEN,	1.50	(MISS) HENRIETTA W. HUBBARD, *Treas.*,			
LOUISVILLE,	10.00	SYRACUSE,	274.85	Room 818, 156 Fifth Ave., New York.			

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for November, 1908.

EL RENO,	$20.25	IRON MT.,	$16 50	Arkansas Syn. Soc.,	$10.00	Miscellaneous,	$82.28
FT. WORTH,	25.00	OZARK,	17.20	Total for month,			$221.09
HOBART,	12.36	SANTA FÉ,	7.50	Total to date,			8,735.16

MRS. WM. BURG, *Treas.*, 601 Equitable Bldg., St. Louis, Mo.

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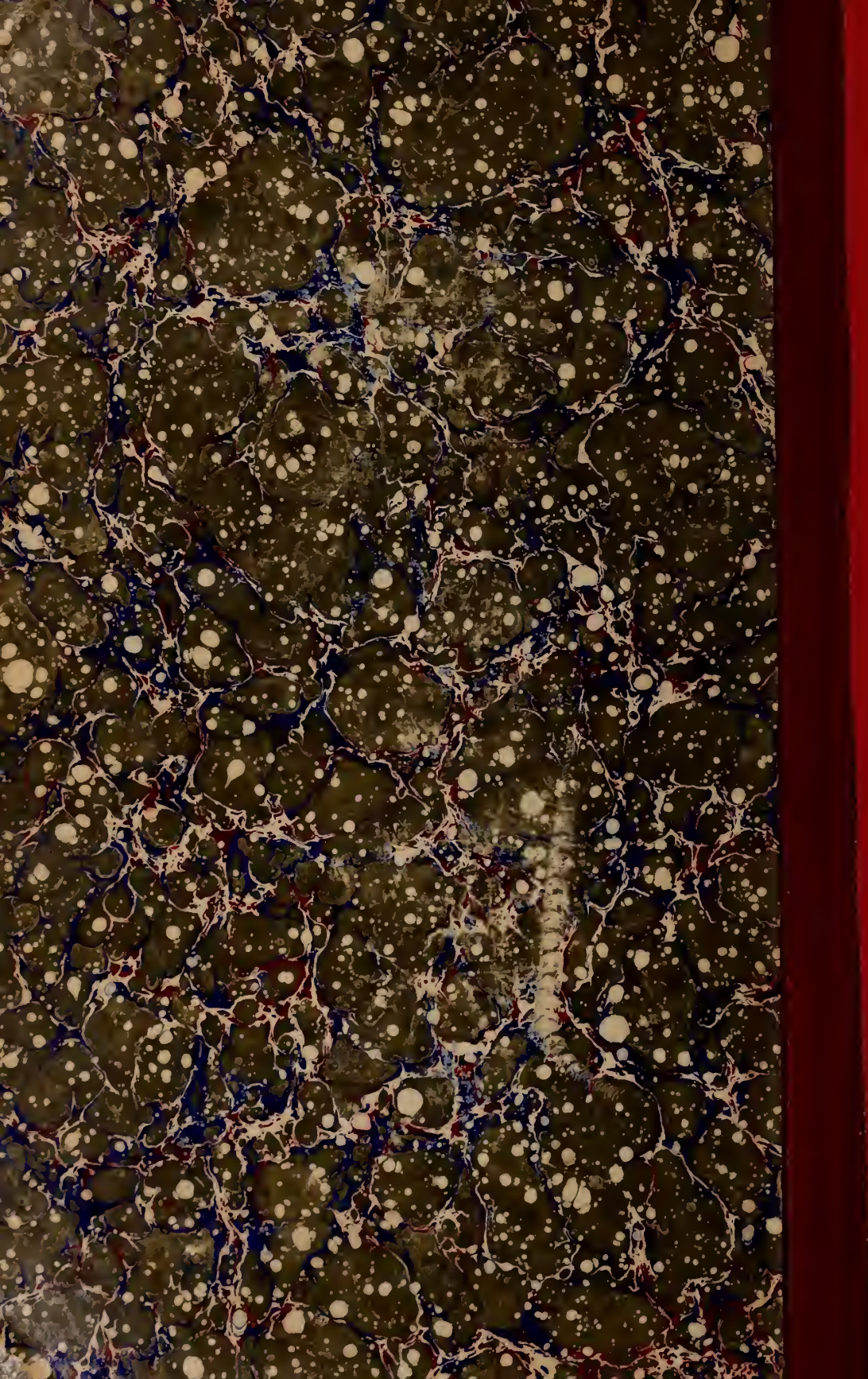
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